

FAMILY ROSARY RESTORES HOME LIFE

25,000 Indians Pledge Family Rosary

VANCOUVER, B.C. — The Family Rosary Crusade which was organised this fall throughout Western Canada and Alaska has met with an unprecedented success. While the total number of individual pledges received at the Crusade headquarters here in Vancouver indicate 95% of adhesions, the Crusade Directors noted with interest the returns from the Indian missions of Western Canada.

Despite very great difficulties caused by the huge distances to be covered by the missionaries in the thinly populated areas of northwestern Canada and by the seasonal occupations of the natives which kept them away from their homes most of the fall season, the number of individual pledges received at the end of the Crusade show over 25,000 Indians have promised to Our Lady the daily recitation of the Rosary in order to bring back a true christian spirit in their family lives and to obtain a lasting world peace.

More returns are expected from the missions as the winter season comes near. The Indians who were away on the traplines or engaged in harvesting are now coming home and they will soon be contacted by the missionaries with the purpose of enlisting them in the vast army of Rosary crusaders.

In the southern areas, where most of the returns have been tabulated, a great enthusiasm was shown by the natives who attended the numerous rallies and who signed their pledges without hesitation. The blessings brought by the Crusade will be manifested in all the Indian missions through the daily recitation of the Rosary, and the traditional devotion to Our Lady's Rosary will be renewed and will be effective in keeping the homes united and strong in facing the temptations which beset it from every side. Truly "the family that prays together stays together."

25 Years A Missionary



ST. BONIFACE, MAN. — Rev. Father Charles Emile Comeau, O.M.I., celebrated his Silver Jubilee as a priest last June, in McIntosh, Ontario, where the staff of the school of which he was then principal honoured him and at which several church dignitaries were present.

On July 31st a large gathering of relatives and friends at Henryville, P.Q., organised a fitting demonstration in honour of the valiant missionary who has been ministering to the Saulteux voted 25 years of his priestly life Indians of Camperville (1925-29), of Qu'Appelle (1929-34), of Sandy Bay (1934-41); then Fr. Comeau was principal of the Kenora school (1941-45) and of McIntosh (1945-49).

Father Comeau now resides at Ebb-and-Flow Mission, Man., where he has erected a rectory and where he ministers to the spiritual needs of a large group of Saulteux and Metis.

Father Comeau has always

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ROSARY CRUSADE RALLY at Grouard, Alta, drew a great number of Indians who later pledged the Family Rosary. Shown here are the Bishops Baudoux (St. Paul, Alta.) and Pocock (Saskatoon, Sask.) with the missionaries, Indian chiefs and parishioners of Grouard mission.

New Catholic Hospital Opened At La Loche

The ever-growing need of a hospital for La Loche had been felt long ago; it is why the government of Saskatchewan had built a Teacherage Hospital in 1942. The previous year a log building had been erected to be used as a day school, the government giving a "grant" of \$200.

The teacherage-hospital was a building of 30x30, two-storey and a cellar. Four Grey Nuns arrived on August 14, 1943, and took possession of the new house, one teacher, one nurse, a cook, and the Superior of the little community.

The teacherage-hospital had a dispensary and two infirmaries with four beds. By 1946 the increase of population compelled the authorities to build a two room school, which is not yet completed to date. The teacherage-hospital being definitely too small for the community of the Grey Nuns and the patients, His Excellency Bishop La-Jeunesse, O.M.I., and the officials of the government agreed that the Oblates would purchase the present building to be used as general quarters for the Grey Nuns. The government declining all responsibilities, the Oblates would build 35x46 hospital. The Oblates agreed to pay one-half of the old building in cash.

manifested a great zeal in his missionary activities; he has mastered the Saulteux language; he has erected numerous mission chapels, schools and halls; he has gained the affection of thousands of Indians who have known his paternal kindness.

We join with his numerous friends in extending to him on behalf of the readers of the Indian Record our best wishes: "Ad Multos et Faustissimos Annos!"

The Catholic Church will keep on her work of mercy among the northern natives.

To achieve this purpose the Oblate Fathers of La Loche have to operate a sawmill, so the natives may build sanitary houses for themselves and the mission erect the public buildings as well as its own.

A Diesel tractor had to be purchased for the freighting of the supplies and construction materials and to operate the sawmill.

Last winter logs were cut and brought to the mill, and four freight trips were made made to Beauval, Ile a la Crosse and Buffalo Narrows, with 20-ton loads. Gravel and sand was brought from the shores of the lake by teams and boat.

An architect Lay-Brother was sent to supervise the work and the work began in June. The nine foot cement walls of the cellar have been cast, the framing is up and the hammers are not idle. The local people understand that after all they are working for themselves and they do not loaf on the job.

The supply of water is a great problem. The Brothers have drilled 100 feet without result so far, but they have not given up as yet.

Electricity will be supplied by gasoline engine and next winter the furniture will be brought in.

An extension of 18x30 will be added to the old building and a corridor made of cement blocks will unite the two buildings.

This represents a whole year's work and heavy expenses, but God never fails to help those who help them-

selves. It is why the Oblates and the Grey Nuns will toil hard in order to give what is best to the natives and so raise their standard of living by social welfare services.

It is hoped that the natives will take advantage of the school and hospital facilities offered them, and the Catholic Church will have written another page of history at La Loche.

New Deal For B.C. Natives

VICTORIA — A new deal for British Columbia's 23,000 native Indians will likely be formulated by the government and presented to the Legislature for ratification at its 1950 session.

The program, direct outcome of extension of the franchise to Indians this year, is now being considered by the executive council. It is expected to be one of the major pieces of legislation to go before the House next February.

T.B. Surveys In Alberta and N.W.T.

OTTAWA, Ont. — Several thousand Indians in Alberta, the Yukon and Northwest Territories are being X-rayed for tuberculosis this month as a part of a continuing drive for the detection and elimination of this disease in Canada, the federal health minister Hon. Paul Martin announced recently. In addition a substantial percentage of the white population in the remote sections of the territories will receive this free medical service while the the white population in the mobile X-ray units are in their areas.

The mass X-ray program for this part of Western Canada centres in the Charles Camshell Indian Hospital, Edmonton, Mr. Martin stated. During July, surveys were scheduled for the Hobbema Indian Agency and for the Saddle Lake Agency in the eastern part of Alberta.

A second X-ray unit went up the Alaska Highway as far as it goes into the Yukon Territory. X-ray services in this area were provided for the white population in the settlements along the highway as well as for the Indians. Arrangements have been made for moving the X-ray equipment by boat along the Yukon River and by air to Dawson City and Mayo Landing.

A third X-ray unit went to the Great Slave Lake area to X-ray all the Indians in the Fort Resolution Agency and the entire population of the Yellowknife settlement.

Already completed are mass surveys on the Sarcee Reserve, just outside Calgary, and on the Blood Reserve at Cardston. Mobile X-ray equipment was also sent with the treaty party which travelled down the Athabasca River and visited settlements on Lake Athabasca.

Arrangements for providing tuberculosis X-rays for the white population in the North West Territories were worked out between Indian Health Services and the North West Territories Council and for Yukon with the Yukon territorial government.

Details of the entire program were developed, Mr. Martin said, under the direction of Dr. E. L. Stone, medical superintendent for Indian health services in Alberta and the North West Territories, and Dr. H. Meltzer, medical director of the C. Camshell Indian Hospital, Edmonton.

CRUSADE RALLY AT LEGOFF DRAWS HUNDREDS



The Rosary Crusade rally at LeGoff, Alta, where Fr Thomas Pelletier, O.M.I., is missionary, drew hundreds of Indians who pledged themselves to the daily recitation of the family Rosary.

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Social Welfare Workers Needed

(Regina Leader Post)

Out of the ruck of police court hearings, comes one occasionally, that shocks the court into protest that such things can be. This was the case in Yorkton city police court recently where the magistrate voiced indignation and concern over the plight of a 17-year-old Indian girl, who appeared before him on a charge of drunkenness.

The evidence listed before him indicated that the girl had been released from Prince Albert jail only six days before again appearing in court and that she had been picked off the streets in a drunken condition three times previously during the winter.

The magistrate who heard her sorry story, described it as a "pagan situation." He had withering words for the Indian department, charging "complacency" and "lack of supervision."

"I don't understand the government or the Indian department looking with such complacency on these people," the magistrate said in court. "I know of no office or bureau which would take an interest in this girl. Though it is not the solution of the problem, I have no alternative but to send her to jail at Prince Albert for one month."

Back to jail for a month will go the unfortunate young girl, cast at 17 for the role of chronic alcoholic. The magistrate's revulsion over the case will be shared and understood.

It is doubtful, however, if his criticism of the department of Indians affairs is altogether fair. The department has no responsibility for the Indian once he leaves the reserve, and none for the Indian over 16 years of age. As a department official commented to The Leader Post, "We have 14,000 Indians in the province and a handful of men to deal with them. Once an Indian is free to travel, we can't be expected to provide a chaperone for each of them."

The Indian reserve in question, which the young girl had left, is under the supervision of the superintendent of the Indian agency and four assistants. The number of girls who have a right to leave this reserve range from one to two hundred. Under the circumstances, the department official pointed out, it would be impossible to continue supervision of the girls, once they leave the reserve.

"We are not disinterested," he said. "What happens to them is a matter of concern to us. The charge that we are 'complacent' is untrue. But how to avoid cases of this kind is a problem for which I haven't the answer."

The official remarked that the department of Indian affairs hopes to have a social welfare worker appointed for Saskatchewan for just such a purpose.

An official from the government social welfare department agreed too on the need for social welfare workers to follow up cases of this kind. "Our own workers are spread so thinly at the moment that it is difficult to give each case individual attention," he said. He believed that the John Howard society was the answer and that given public backing, this society could be of definite assistance.

Judging by these expressions of opinion, there is a distinct need in the province for an organized social agency to specialize in the rehabilitation of such a case. White or Indian, the girl involved would have received the same sentence from the magistrate—a term in jail. White or Indian, she stands in the same need of guidance when she comes out, to prevent a further lapse. Welfare officials agree that a jail term is no solution, no matter what helpful rehabilitation measures the girl may receive at Prince Albert. There is need for further follow-up work to restore this young girl, or any one in her predicament, to society as a useful, adjusted individual.

Wherever the responsibility lies, the outspoken magistrate presiding over the Yorkton court, drew attention to a distressing situation in the province. His protest should serve to stimulate action on the part of federal and provincial governments, to look into the problem.

Important Notice

The Editor of the Indian Missionary Record wishes to thank Rev. Fr. R. Durocher, O.M.I. for his work during the former's absence in Vancouver.

We respectfully ask our correspondents to send in their news chronicles, press clippings and photos without delay as the December issue of the I.M.R. goes to press before Dec. 8.

Notices of subscription expiration have been sent recently to all concerned and we would appreciate cooperation in finding new subscribers. Thank you.

Mission Progress Noted In Yukon Territory



TESLIN CATHOLIC MISSION did its share in enlisting crusaders for the Family Rosary Crusade. Teslin is in the vicariate Apostolic of White Horse under Bishop Coudert's jurisdiction. Shown here are (left) Fr. P. Veyrat, O.M.I., and (extreme right) Father Francis Woods, D.D., associate Director of the Crusade, and Father A. Dreaan, O.M.I.

WHITEHORSE, Y.T.—Approximately 300,000 miles of ecclesiastical territory fall under the jurisdiction of Msgr. Jean L. Coudert, O.M.I., Vicar Apostolic, who recently returned here following his "ad limina" visit to Rome.

Prior to the war there were only 250 Catholic settlers and 125 Catholic Indians in the 4,000 population of the vicariate area. However, with the construction of the Alaska highway, the population was increased to more than 10,000.

Of this number, some 2,000 Indians and 1,800 whites are now Catholic.

The number of Oblates ministering the district have increased from two to 24 in number and mission stations have been established every 200 miles.

Speaking of the great Oblate mission, Msgr. Coudert pointed out that the vicariate of Whitehorse was established during the dark days of the war, and that such a move on the part of the Holy Father at that time showed a love for "a far away and lonely family of the Church".

Seasonal Indian schools have been established in the area and two boarding schools for children of settlers are under the auspices of the Sisters of Providence and the Sisters of St. Anne.

Bishop Coudert has spent 36 of his 54 years in the north country and visits his mission stations from Whitehorse twice yearly.

PROPHET RIVER, B.C. — On Sept. 4 Julie Notsets, 13, passed away after a long illness, comforted by the last rites of the Church. The funeral was held at Mile 208, conducted by Fr. P. Tanguay, O.M.I. R. I. P.

WELL-TO-DO

OTTAWA,—A former government official exploded the myth that Canadian Indians were poverty stricken.

R. A. Hoey, former director of the Canadian affairs branch, said Indians were the country's largest landowners.

The 132,000 Indians also paid no taxes on their reserve lands, or on incomes made on the reserve, and received free education and hospital care, Hoey said.

In December Issue

STURGEON LANDING'S school principal, Fr. Laurent Poirier, O.M.I., has been replaced by Fr. A. Girard, O.M.I. A complete account of the farewell given to Fr. Poirier, with photos, will be published in the December issue of the I.M.R.

Qu'Appelle Valley News

PIAPOT

PIAPOT — More than 35 pupils have registered at the new Piapot day-school opened in the reserve hall on Sept. 10. At the formal opening a large number of visitors welcomed Miss Clara McDonald as teacher, among whom were Mr. F. Booth, Indian Supt., Fr. P. Piché, O.M.I., principal of the Lebret Indian School, and Messrs. Harry Ball, Abel Wetch and others.

Baptisms

Patrick, son of Pat Bugler, (June 12); Joseph Clayton Paul, son of Maurice Bear (July 28).

Death

Ernest Okeewehow, on Sept. 10. R. I. P.

PASQUA

Baptisms

Orvil James, son of John Keepness (Sept. 6); Mary, daughter of Jos. Horsefall (Sept. 18, — died Sept. 19).

SIoux RESERVE

John, Jerry, Alec, Steve and Peter Goodwill, all brothers, were playing last summer for the MELVILLE MONARCHS. Jerry, Steve and Peter were fortunate in going as far as Nelson, B.C. with the ball team in an exhibition tour.

Bazaar

The annual bazaar grossed over \$130 for the mission; thanks to Fr. Piché, all the Sioux pupils from Lebret were able to attend.

Baptism

Mary Helen Rose, daughter of John Goodwill (Aug. 14).



Jerome Adowehunk and Violet Walker, of the Assiniboine Reserve (Sask.) were married July 18.

ASSINIBOINE RESERVE

Baptisms

Mary Violet, daughter of Dennis Walker (July 18); she was married the same day to Jerome Ashdowehunk; Mary Geraldine, daughter of Edwin Ryder (August 21).

LEBRET INDIAN SCHOOL

Twenty senior boys attend high school at Lebret residential school; seven girls attend high school at the Lebret High. Foreseen attendance for future years shows a rapid increase in pupils who are able and willing to complete their high school education. There are over 295 pupils in attendance at Lebret school this year.

GRISWOLD AGENCY

Father G. Gelinas visited the missions of Griswold and Pipestone, in Manitoba, during the missionary's absence. On October 3rd, High Mass was celebrated at Griswold with a large attendance; on the Monday a bazaar was held for the upkeep of the mission buildings.

Father Gelinas visited Pipestone mission during the first week of October; evening service was held every day; three baptisms were performed. The annual bazaar for the mission was held; despite unfavourable weather the attendance was good.

A new church bell for Pipestone mission was obtained by Fr. Lavolette; it will be installed soon to replace the old locomotive bell which only scared the birds away!

WHITEBEAR RESERVE

A new day-school is erected for the St. Francis pupils who until now had attended classes in the Catholic chapel since 1945. Thirty pupils are in attendance.

FILE HILLS

A new day-school is being erected at the colony. A new highway is being made across the File Hills reserves in both north-south and east-west directions. This will be a great improvement for easing travel on the reserves.

Baptisms

Mary Victorine, daughter of Victor Starr (June 5); Raymond Bernard, son of Michael Desnoie (July 9); Eugene Oliver, son of Norman Keewatin (July 24), and Jeannette Pauline, daughter of William Dumont (Sept. 19).

Stork Scored Twice

FORT QU'APPELLE, Sask. — Snowmobile service in Saskatchewan winter weather cannot beat the stork. Twice during last winter his Vic Box — a snowmobile operator — lost out his race with the stork. The daughter of Mrs. Anabel Delorme, called Bombonette — was born in Vic's snowmobile; a few days later, another expectant mother, Mrs. Vincent Anaquod, was visited by the stork while she was on her way to the hospital; we heard she would call her boy "Bombardier".

Manitoba Indians Thrive On 'New Deal'

New Autos Replace Buckboard

by Val WERIER

(Winnipeg Tribune)

PEGUIS INDIAN RESERVE — Canada's first inhabitants are at long last being given the opportunity to disprove their status as third-class citizens.

At this reserve some 120 miles north of Winnipeg, Saulteux Indians are being taught to fit into the pattern of 20th century life, instead of living on the white man's dole.

Ronald Asham, a farmer in his mid-fifties, is an unusual example of the Indian who has been taught to help himself. He has 300 acres of land, three tractors, two trucks, two combines, one threshing machine and other equipment.

A large man with an air of independence, Mr. Asham admits he is worth a good \$50,000.

"I worked for myself," is the way he described his success.

Mr. Asham has amassed most of his wealth in the past five years, coincident with the apparent awakening of Ottawa that something more constructive must be done for the Indian than just giving him handouts.

He is the wealthiest man in the reserve of 1,037 souls, the largest in Manitoba. He drives a new de-luxe model car but there are those who ride ancient buggies and many who travel by foot. He has the enviable position where he doesn't have to pay any taxes like all reserve Indians.

Most of the Indians are poor by white standards and this reserve is considered one of the best in Manitoba.

There are indications however that these Indians are being taught to rehabilitate themselves.

"Our aim is to make the Indian self-supporting," says R. S. Davis, Manitoba supervisor of Indian agencies, encompassing 17,000 treaty Indians.

Mr. Davis, with the department of Indian affairs for 22 years, has been in Manitoba for the past two.

Educational facilities have been doubled in the past year. Three new modern schools with teacherages are being completed. Others, making a total of seven classrooms in Peguis, are being renovated.

Gravel roads are being built through the reserve, an area of about 100 square miles, divided by the winding Fisher River. The Manitoba Power Commission has lines already in the reserve and Indians may have electric lights before the end of the year.

What is more important, Indians are being encouraged to become modern farmers. At least 20 of the 75 farmers are reported to have tractors.

During the past two years, about 600 acres or roughly one-third of the present cultivated land of 1,817 acres has been broken.

The band as a whole owns a tractor, rents it to anyone who wants to clear the bush for cultivation. The band assists the prospective farmer who must pay the costs from his crop.

There is difficulty in introducing a planned vocation to a man whose forefathers were nomads and lived from day to day, according to D. A. H. Nield, acting superintendent of the reserve.

"Many cannot visualize their harvest," he said, "but this is being overcome by the example set by others."

Like the white man, every Indian cannot be a farmer. Officials say that trade schools are urgently needed. The Indian makes a good craftsman and the two carpenters on the reserve are much in demand.

At Fisher River Indian reserve, just north of Peguis, Indians have built homes that would be a credit to contractors.

Fishing predominates in this reserve just east of Lake Winnipeg and several men have done well.



MODERN INDIAN HOME: On the Fisher River Indian Reserve, Mr. and Mrs. William Hudson have built this eight-room home, with full basement, at a cost of \$9,000. Furniture is worth \$3,000. This is just another example of the progress the Indian is making.

(Courtesy Winnipeg Tribune)

William Hudson has an eight-roomed house with a full basement. It is as clean as a hospital and boasts a walnut dining room and bed room sets. It cost \$9,000, has \$3,000 worth of furniture.

"I'm only sorry that I didn't have the home before the children grew up," says Mrs. Hudson.

Only two of her six children are now at home, one of them Walter, badly wounded overseas with the 3rd anti-tank regiment.

Most of the homes are the simple white-washed log cabins. Myrtle Rose, 19, lives in one of the run-down dwellings at Peguis. It holds few worldly goods, houses countless flies. Broken windows are stuffed with rags. She can not speak Cree.

"My husband is more of a hunter," she said cheerfully, her three-year-old daughter, Geraldine, tugging at her dress.

Her husband traps in outlying areas, digs for seneca root in the

(continued in column 5)



DAVID SMITH has been chosen by the Oshweken Mohawks to be their delegate on a goodwill visit to the King of New Zealand Maoris.



WEALTHY INDIAN: Ronald Asham, a big happy man, shown here with his son on the bumper of his new car, is a farmer of the Peguis Indian Reserve in Manitoba. He has developed his farm in the last few years until today he has 300 acres of land, three tractors, two combines, a threshing machine, and figures he is worth \$50,000.

(Courtesy Winnipeg Tribune)

State Of Indian Veterans Questioned

OTTAWA — Canada's Indians who fought in the last war and now live Canada's Indians who fought generally under "rather deplorable" conditions, should be given every encouragement under the Veterans Land Act, Col. Douglas Harkness said in the Commons on Oct. 21.

Speaking during consideration

of veterans department estimates, Col. Harkness said he understood Indian veterans living on reserves are restricted to three acres of land under the Veterans Land Act.

This restriction should not be enforced, at least not to Indians living on reservations where land is held in common. All an Indian has to show for his land is a ticket which he can pass along to his descendants.

Veterans Minister Gregg said he agreed the Indians should be helped and would consider Col. Harkness' requests with Resources Minister Gibson, responsible for the administration of the welfare of Canadian Indians.



CREE INDIAN CHIEFS were present at the Grouard Rosary Crusade Rally held last month. Shown here are the chiefs with Bishop Baudoux, Father Peyton, the Rosary apostle, Ffrs. Leblanc, C.S.C., and Bruckert, O.M.I., pastor of Grouard.

summer, infrequently cuts cordwood.

Despite a rejuvenation in administration, 79 or about eight per cent of the Peguis reserve are on relief. They receive rations of a bare existence level, fuel. They also obtain free medical and dental care, like all reserve Indians.

They receive more assistance than the indigent white man but the debilitating influence of many years of relief has been difficult to overcome.

"An Indian will tell you 'What is the use of saving it if I'm dead in a year'," said Fr. Paul Dumouchel, of the Oblate Fathers mission at the reserve.

Nevertheless Father Dumouchel, who has been at the reserve for 7 years and speaks Saulteux fluently, believes that under proper guidance the Indian can make his useful way in life.

Because of more schools and the family allowance (withdrawn after five days of absenteeism a month) Indian children are getting more education. The average child now reaches grade six, others complete grade 12. Total enrolment is 196.

The children favor arts, music and health, according to Julia McGill, teacher at the Fisher River school.

"They show much expression in their drawings," observed Miss McGill. "They like drawing trees, flowers. They are not so good in arithmetic."

Many youngsters leave the reserve because of a lack of opportunity and recreation. Carl Asham, 21-year-old son of Ronald Asham, will remain on the reserve. He has a "location" and good farmer's future.

A well-run but understaffed hospital at the reserve operates at full capacity. At present there are 12 T.B. patients in the 30-bed hospital, some of them from other reserves.

Dr. Frank Porth heads the hospital assisted by Jessie Inrig, matron. The other nurse is Marilla Sheldon, nicknamed by one admirer as "Storkey" because of her many deliveries of babies.

Those Indians who are considered worthwhile risks by the chief and his council, and receive endorsement form the department, may borrow from the band fund of \$90,000. This originated years ago through Ottawa grants.

Interest of five per cent is charged which goes back into the fund, held at Ottawa. The chief and council can and does use this interest money for extra relief to indigents.

Contrary to common belief the chief's position, at Peguis reserve at least, is not hereditary. He and his four councillors are elected every two years.

"And like the white man," said one official, "some of the best Indians don't go into politics."

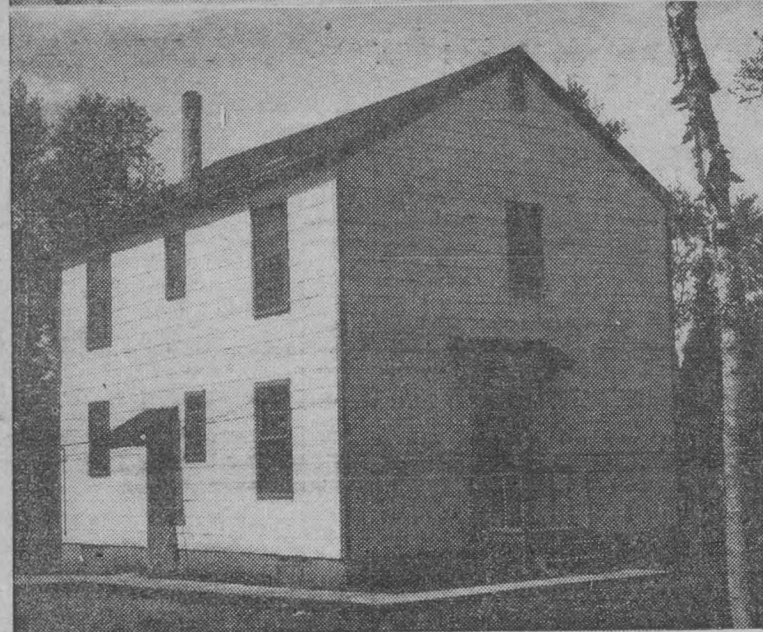
Mercy Trip By Travois

GRANDE PRAIRIE, Alta. — A sick young Indian woman was brought to hospital here last week after a harrowing three-week trip in a travois, a stretcher dragged behind a horse.

The woman, Mrs. Ida Moberley, is in fair condition with double pneumonia. She became ill early in July after birth of her first child and her husband began the 150-mile trip to bring her from the bush country around the Simonette River.

There were delays when the woman was too ill to travel. She was made as comfortable as possible in her position on a skin and blanket bed stretched across poles harnessed to the horse, and they moved on again when rest renewed her strength.

MEDICINE MAN OUTMODED



Northern Nursing Stations

BY CORY KILVERT

The Indian medicine man of the north is finally giving way to a paleface woman in a white uniform.

At Island Lake, Man., and other places in the north, the primitive redman is at last being convinced that an aspirin is better than an eagle's claw to cure a headache.

The woman in white at this wilderness outpost is Mrs. Patricia Buchholz, a registered nurse, who has charge of the Indian health service's four brand new nursing stations in the far northern part of the province.

Oldtime northern residents can hardly believe what they see when they walk into one of these two-storey white buildings.

Set down in the middle of nowhere, all have every modern convenience including electric lights, refrigerators and plumbing. The only old-fashioned note in the kitchen, which any city housewife would be proud to own, is a wood stove.

A hot air heating system brings big city comfort to patients and staff when the rugged northern winter sets in.

At this nursing station, built nine months ago, there is an average of 130 outpatients a month plus those Indians who are admitted as bed patients.

For more serious cases, where a doctor's care is necessary, the nursing station serves as an emergency clearing centre. Each station has radio communication with Norway House and patients can be sent by airplane to the Indian hospital there.

The Island Lake station also has a power boat so that the nurse can make her rounds to outlying parts of the reserve along the 70-mile lake.

Regular visits are made to Indian schools for health checks on the children and nurses in the north travel many miles by foot, canoe, or dog team to give pre-natal and post-natal care to Indian mothers.

According to Mrs. Buchholz and others who have the same job, the northern Indian is responding well to the white man's offer of modern medical care. Many an Indian wouldn't think of removing a sliver from his own hand. He comes to the nursing station instead.

Only complaint from the Island Lake patients so far was registered by an old Indian woman who said the bed in her ward was "too soft".

Oddly enough the Indians, Mrs. Buchholz says, take modern sanitary facilities at the nursing station in their stride, but some never cease to be amazed at the hot and cold water taps in each of the station's two bathrooms.

Each station has the latest in medical supplies and equipment. Wards are spotless white with regular hospital beds and modern furniture.

Living quarters for the nurses and other staff are fitted out like city homes, with dining rooms included. Everything is completely equipped, even to white table cloths for the dining room.

Four new nursing stations have been constructed within the past year in northern Manitoba. They are at Cross Lake, Oxford House, Nelson

Lower left is one of the four new nursing stations constructed in Manitoba's north within the past year. This one is at Island Lake where Mrs. Patricia Buchholz, registered nurse (upper left) metes out treatment to her patients. Dr. Cameron Corrigan of Norway House serves the four stations. At the right he can be seen helping to de-plane Indian patients, including a sick baby, who have been flown in from the far north to the hospital at Norway House.

House and Island Lake. Another station, so far utilizing buildings vacated by a mining camp, is serving the God's Lake area.

One doctor, Dr. Cameron Corrigan of Norway House, serves the whole district and makes regular visits to the

nursing stations in northwest-up is under the Indian health services of the department of national health and welfare. Regional superintendent, under whose direction are other nursing stations in northwestern Ontario, is Dr. W. J. Wood of Winnipeg.

Family Rosary Crusade All Indian Rally Draws Hundreds In Duncan Area

DUNCAN, B.C. — On October 7, 400 Cowichan Indians, coming from thirteen villages in the Duncan Agency, gathered in the Koksilah big-house to participate in a family Rosary Crusade rally.

The gathering had been organized by the Montfortian Fathers in charge of the mission area which includes the Indian Residential school of Kuper Island, a large number of reserves and several missions in the Duncan Agency on Vancouver Island's last coast.

The missionaries, headed by Rev. Fr. E. LeClair, S.M.M., with the help of the Sisters (St-Catherine day-school) and of Indian laymen organized a beautiful pageant showing successively a living Rosary, Kateri Tepakwita and scenes from the Fatima apparitions.

Mr. Mike Unedrwood was the chairman of the meeting; he spoke at length on Father Peyton's work. Having introduced Chief Alec Peter Malahat who spoke in Cowichan, Mr. Unedrwood then invited Fr. G. Laviolette, O.M.I., to give the main address on the Crusade.

His Exc. Bishop P. Durand, O.F.M., (of Chefoo, China) was

the guest of honor; Fathers W. Lemmens, X. Lauzon, J. Tourigny, M. Larivière, E. Martin and J. Cyr were present. Beautiful singing was performed by the school pupils and the Indian choir.

At Saanich

On the following Monday evening a similar gathering was held at the West Saanich mission under the direction of Father X. Lauzon, S.M.M., with the help of the Sisters of Ste Anne; tableaux and songs enlivened the rally at which several hundred Indians were present.

The number of pledges obtained in this area is fairly representative of other regions and the lay workers are to be congratulated for their very laudable efforts.

SPORTS DAY AT SWEETGRASS

BATTLEFORD — Indians from reservations of Little Pine, Poundmaker, Thunderchild, Moomin and Red Pheasant joined with their fellow citizens of Sweetgrass and surrounding white communities in holding a successful annual sports day July 29 on Sweetgrass Reserve.

Manitoba Indians On The Move

Hudson's Bay Factor Horace Flett has reported that the Chipewyan's now talk of a new move to Taboule Lake.

The move would mean moving 50 miles away from the established caribou crossing which provides their means of living. The tribe exists on nothing else except for occasional purchases made with family allowance cheques.

1917 Forgotten

None remember the "Last of the Big Waters" and the march that was made in 1917 from the Churchill area.

Even Chieftain Arthur Cheekie, considered an ancient at 42, had forgotten. "I must have been a very small child when we visited the Big Sticks."

It is Chief Cheekie who was the first voice in the proposed move. He has considered the money to be made from beaver at Taboule Lake, bringing with it a better standard of living, against the comparative safety of the caribou crossing.

To move, the band's 50 hunters will need to learn new crafts, they must learn to make tiny cabins and birch bark canoes. They must learn the secrets of open water trapping where now they stalk game.

The single day's journey from the barrens into the stunted timber lands around Taboule will mean a complete new way of life to a tribe which is famed for its independence.

Department of Indian Affairs quoted one of them as saying "White man always has his way. We want it our way."



Mike Underwood was chairman (Koksilah) Rosary Crusade and principal speaker at the Duncan Rally; he is shown here at left while Chief Alec Peter Malahat addresses the audience of 400 in the native tongue.

WINNIPEG — Thousands of wild ducks have been wiped out by a waterfowl disease epidemic at Whitewater lake near Deloraine, Man., 150 miles southwest of here.

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Your Paper Needs Dollars To Carry On...
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Director of Indian Education

Bernard F. NEARY

The head of the most far-flung school system in the world is Bernard F. Neary, a former army officer and teacher, who at present superintends the education of the Indians of Canada.

The Indian schools, which are scattered from the Great Lakes to the Arctic Circle and from Labrador to the Queen Charlotte Islands, present a unique educational problem. For example, where the tribes are nomadic, the educational authorities must be prepared to "catch the Indian where he sits."

One school was operated last summer in a tent on the North Shore of the St. Lawrence. When the Indians moved, the teacher moved too. The teacher took up her duties in the tribal council hall and ended up about 150 miles away at the Indian fishing grounds. This summer some 20 such seasonal schools will be in operation.

The instance of Indian hospitals provides another example of the unorthodox type of educational job which Neary and his colleagues are called upon to perform. Since the tuberculosis rate is high among the natives, many Indian children are confined to sanitariums. To meet this need, the school goes to the children, rather than vice-versa. The big Indian hospitals have resident teachers who make sure that the education of the children is not neglected while they are hospitalized.

Neary, who was born in Victoria, B.C., in 1913, attended St. Louis and Victoria Colleges and the Victoria Normal School. He acquired his interest in the education of the Indians when he taught Okanagan and Cowichan tribesmen in BC from 1931 to 1936. Like many other white men who have worked among the Indians, he was struck by their unselfishness and kindness in the face of great adversity.

When Chief Pierre Louis of the Okanagans learned that his new teacher liked hunting, he paid a quiet visit to the school one day. When the chief left, Neary found behind the door a shotgun which the Indians had brought for him.

Graduate of UBC

After having taken summer courses and a full term at the University of British Columbia, Neary graduated with a B.A. degree in 1937. He was teaching in Coquitlam, near New Westminster, B.C., when he struck up a friendship with Jack Mahoney, a member of the Westminster militia regiment who was to go on to win the Victoria Cross in the war. Neary joined the regiment and he and Mahoney passed their examinations for their commissions at the same time. Both went active with the regiment when war broke out.

While stationed at Camp Borden, for a time before the regiment went overseas Neary met a Canadian nursing sister named Beatrice Bradley. What followed was one of those incidents which occur often in fiction but seldom in real life.

The pair were to be married as soon as they could get to the same side of the ocean. Miss Bradley managed to get a posting overseas, just at the time Neary was sent to Canada on a staff course. As they

found out later, their ships passed in a British harbor. As a result their marriage was delayed until Neary returned again to the United Kingdom. The Nearys now have two boys, aged three years and six months.

Neary served with the headquarters of the First Division throughout the Italian campaign. In March, 1945, he was promoted to lieutenant-colonel and named second-in-command of a headquarters under Lord Tweedsmuir, son of the former governor-general, to deal with problems arising from the liberation of Holland. Among the problems were the feeding of 4,500,000 people after the German collapse and the removal of tens of thousands of German prisoners. For this work, Neary was awarded the Order of Orange-Nassau by the Netherlands government. He was mentioned in dispatches in northwest Europe and received the MBE in recognition of his services in the Italian campaign.

Named to Post

Shortly after his return to Canada after the war, Neary was appointed superintendent of welfare and training in the Indian Affairs branch. About a year ago the two sets of duties were divided and he was named superintendent of education.

The scattered nature of the Indian together with the background of the students, raises educational problems that have no parallels in the white community. There has been great difficulty experienced in obtaining a sufficient supply of qualified teachers, although once they have taught in Indian schools, many teachers will not return to white schools. Neary is firm in his belief that the school, no matter what its equipment, is only as good as the teacher. The Indian Affairs branch now is offering salaries that are as good or better than those in most of the provinces. As a result of his policy the number of qualified teachers in the Indian day schools has increased by 10 per cent in the past year.

In all, about 23,500 students attend the Indian residential and day schools. The residential schools are conducted by members of the Roman Catholic, Anglican, United Church and Presbyterian faiths. The trend is toward day schools, which do not remove the students from the family influence for long periods in the year. The education authorities have high praise for the part the residential schools play in Indian education. Many such schools are to be found in areas where it is next to impossible to get other teachers to go. And they do an invaluable job for children whose health is impaired or whose homes have been broken up because of parents' illness.

At this stage there is great need for adult education in the Indian communities. The day schools have the advantage that the parents can be reached through the children. At present about 12,600 children attend the day schools and 9,500 attend the residential schools. Others attend provincial and private schools.

FOR FIFTY YEARS OF MISSION SERVICE



"We thank you for 50 years' service," reads the message accompanying the specially woven Navaho rug presented to the Very Rev. Romuald Mollaun, O.F.M. (left) provincial at the St. John the Baptist (Cincinnati) Province, by a delegation of Catholic Navaho women and their children, in connection with the golden jubilee of the Franciscan Missions on the vast Navaho Reservation at St. Michael's Mission, Arizona. Rev. Wilfrid Humbert, O.F.M., tribal census director, is shown (center) with Rev. Elmer Von Hagel, O.F.M. (right), executive director of the forthcoming jubilee book, "Navaho Saga," and superior of the reservation mission system. (NC Photos)

90 New Classrooms

The increased attention being given Indian education is indicated by the fact that about 90 new classrooms in day and residential schools were opened last year. Many of these new schools are located in remote areas where supplies may be brought in only in winter by tractor train across the ice and snow. Neary has found that he has been able to use to advantage his wartime experience in moving masses of men and supplies. In many cases when a new school is built every last nail, timber, book and piece of chalk must be ordered, crated and moved in a single operation.

Neary believes that the increased educational grants — about \$6,500,000 now is being spent yearly on Indian education — plus the better teachers and equipment that the money makes available, are pointing in the direction of improved Indian education. The number of children for whom there are no schools was reduced by 1882 last year. But there still are about 7,000 Indians in isolated areas who have no means of obtaining formal education. How to reach these people is one of the great challenges before the Indian Affairs branch today.

Neary has the highest of praise for the men and women who teach in the Indian schools.

"I don't think there is any more devoted group of unselfish people anywhere," he states.

DAY SCHOOL PUBLICATION

The "LINK", a 12-page publication, published every two months is the organ of the day-school on the Carry-the-Kettle reserve, near Sinaluta. The editor is Miss Godelive Vanaelst, teacher at the school.

ASSINIBOIA ORIGIN

A prosperous town south of Moose Jaw, Assiniboia, was once in the territory of the Assiniboine Indians, hence its name. Assiniboine itself is more or less a correction of Assinipwatuk, which means stony Sioux in the Cree tongue.

When Death Comes to the Sioux

When a Sioux dies friends and neighbors gather to pray; they may stay for several nights and days until the time of the funeral. Often at this time the belongings of the dead and the contents of his house are distributed among the assembled "mourners." Stove, utensils, dishes, table, bed, blanket, clothing, peace pipe, warshirt, warbonnet, and all paraphernalia of the fight and the chase are passed out until everything is gone. Then the log house is taken down, but is rebuilt before long on a different spot, and is gradually refurnished by the gifts of friends.

Funeral wailing is still practised but the spectacular and pagan features have nearly disappeared. Food and dainties are sometimes placed on graves, but it is not to "feed

the dead." Kind hands have placed them there knowing that children will get them and the children understand

NO FISH STORY

"Doctor, doctor," called Mr. Bone frantically, "come quick. You know my wife always sleeps with her mouth wide open and just now a mouse ran down her throat."

"I'll be over in a few minutes," said the doctor. "Meanwhile, try waving a piece of cheese in front of her mouth and maybe the mouse will come out."

When the doctor reached the Bone house, he found Mr. Bone in his shirt sleeves waving a six-pound fish frantically in front of the prostrate Mrs. Bone's face. "What's the idea?" said the exasperated doctor. "I told you to wave a piece of cheese. Mice don't like fish."

"I know, I know," gasped Mr. Bone. "But we've got to get the cat out first."

NATIVE MARSHALL PLAN



Most Rev. Bernard T. Espelage, O.F.M., Bishop of Gallup, N. M., is shown with a group of Catholic Indians of the Navajo tribe. Some 60,000 of these reside in his diocese and the Bishop has announced his endorsement of the Krug Plan for their rehabilitation. The plan, before Congress, will offer the Indians the opportunity of working out their own economy. (NC Photo)



THE SPRING of TEGAKOUITA

By SERENA WARD

Chapter X

A Storm and a Spring

do not wish to be married! yi! yi!" had become a sort of teasing or malicious watchword among the squaws at the new village, which was so called Kahnawake, for the settlement was as formerly, "at the rapids," where the placid water of the Mohawk tumbled over hidden rocks and eddies and boiled angrily for a while, until it caught its breath farther along the way and became mild and sunny once more.

Dark glances from her aunts and uncles caused the little squaw to draw still deeper into herself, and she stayed more and more alone in the cabin, bent over her fires, her beadwork and dyeing and preparing skins and cedar wool for winter clothing.

Whenever she met any young braves or maidens going to and from the brook where they all drew water, they smirked at her and made suggestive signs. And they laughed at her. But never when young Eaglefeather was within sight or sound. No one could actually pin anything on this keen-eyed warrior with his ever-ready bowstring and quick temper, but it was whispered about among Tegakouita's torturers that one had better be careful. Jackrabbit had disappeared mysteriously one night, and no one knew what had happened to him, did they? And it had been Jackrabbit who one twilight evening, just after the village had been transplanted hither, had seized Tegakouita and attempted to kiss her. No, it would not do to tease the girl or abuse her when Eaglefeather's shadow was so handily by, but her very reticence made Tegakouita an easy prey. Everyone knew that she would not tell on them. She would not complain to her champion. She would endure in silence. So they doused her and sang ribald songs when they caught her alone.

In the Iroquois nation it was the women who made decisions at the council fires, for peace or war, and ancestry was reckoned through the feminine line of the family. So it was Tegakouita's aunts who presently decided that, since she would not take a husband to help support their longhouse, she should work harder and longer herself. She should work in the fields like the rest. And at the cabin also.

She did not murmur, but took up the extra load, keeping to herself as much as possible, in the field where the corn waved, tall and green, and the pumpkins swelled bigger and bigger, under her forked-stick cultivator. She wore a light shawl beneath the sun's hot rays, but she did not say, as she used to do, "Let me work in the cabin, because the sun hurts my eyes."

Sometimes the girls would pull off her head covering and Tegakouita would pick it up and put it back over her head feeling as though someone had flashed a strong light into her eyes. But she said nothing, for experience had taught her, many years back, that, in an Indian village one must expect no quarter from the women when they choose to frown upon one of the tribe. She knew that if she kept up her refusal to marry, she might even be killed. But this she rather doubted, for she knew her worth and that, in spite of her eyes and the stomach sickness that her recent nerve-racking had produced, she did more work and better work than any of the other squaws.

She made excuses or dallied over extra work when the women went to the fields in the morning, and sometimes she went by unused paths to the farther fields, so that she need not accompany them, and she wished that she would discover a private spring, all her own, so she need never go to the public one for water to fill the big troughs on the hill.

One afternoon when it had been particularly sultry and working under the sun was a torture for all who dared, the heavens suddenly seemed to burst asunder and tons of rain spilled out. "The Great Spirit is angry!" the women screamed above the roar of thunder and flash of lightning. And they threw down their hoes and ran. Even those who were Christians among them were still greatly superstitious and saw evil where there was no evil. Good where no good existed. And they, too, ran for the shelter of the longhouses and the incantations of their shaman (magician).

Tegakouita did not run. The sudden deluge seemed to lift a weight from her chest, and she breathed more easily. She felt strangely refresh-

ed. And, besides, she was not afraid of these spirits that thundered and lighted up the whole hill.

The shaman had looked at her with disapproval more than once. He was very skilled in his art and highly practiced in mind-reading and magnetism. He had fasted and prayed according to their ritual and he believed implicitly in the spirits of good and evil which inhabited animal, vegetable and man. There was something strange about the young Indian maid that escaped him, but he hated and respected that something at one and the same time. She would have made in time a perfect receptacle for his working. He was convinced that one day through her he could read spiritual things which he could not grasp alone. She was highly sensitized. But she unconsciously pitted herself against him. Closed her mind. She disliked him, and he knew it. Now she drew her veil close about her head and went after the others from the corn and potato field. She did not know what prompted her action, but at the edge of the tall corn she turned, as a wild flash of lightning brightened the lowering sky in the wake of a tremendous clash of thunder; she raised her right hand, as she had seen Father Fremin do in those three precious days of his stay last year, and she made a huge Sign of the Cross over the green stalks, bending to the ground under the fierce drive of the rain.

Slipping down around the foot of the hill, instead of beginning the ascent at once, she stumbled in the semi-darkness and hurried in the bright flashes toward a tiny path she had blazed for herself up to the lodge. But the trail was very small and not well marked, and she lost her way in the dimness. She turned at the wrong pine tree and started climbing. She did not climb far before she knew she was wrong, and she waited for the next flash of lightning to show her the way back to her trail. She stood with one hand on a big tree, which she knew was very old by the feel of the bark under her fingers. As usual, she could see without squinting, as she had to do in the sun. She scanned the immediate surroundings, but they were very unfamiliar. She was not afraid, but felt a strange excitement, as though something nice might happen, when all the indications pointed to the exact opposite. The thunder pealed and reverberated as it does only in hill country, and immediately the lightning threw the whole countryside into high relief. Regretfully losing fire, as though to mark it great triumph, it split asunder a huge tree, which came crashing down so close to Tegakouita, that, had she not also fallen, stunned by the angry spirit, the reaching limbs would have crushed her instead of cradling her in their green.

When consciousness returned, Tegakouita sat up and shaded her eyes, for the falling tree had left a great space open to the sky and **Manito** was shining down fiercely upon her. She struggled to her feet, holding to the big branches surrounding her. Why had she not been killed? She climbed over the limbs and branches to the great upflung roots of the mighty pine and looked in awe at the hole left in the ground, like a large cradle. She looked around her and saw she was in a very beautiful place. Almost like a little world all by itself, where a gracious green roof spread over her and a green and brown carpet lay under her feet. Yes. Oh yes! and there — there, almost under her swinging foot in its drenched moccasin, close beneath the upturned roots, there bubbled a clear little spout of water. She looked at it fascinated. It had not been there a few moments ago. It was very tiny but —

Some time later a small pool lay under her feet and it was growing larger slowly filling the "cradle." Oblivious to the passing time, Tegakouita watched it. Presently she drew a long sigh and smiled mysteriously. This would be her secret spring. A spring sent by the God of the Black-robos — her God, too, though no one knew — so she need not go to the brook with her cousins and aunts and the others. Need not be taunted because she did not wish to take a husband.

"Yes. This is Tegakouita's spring," she laughed aloud and watched the cradle fill, inch by inch. The sun dried the trees and the corn. And the night came. But Tegakouita slept in the wide-flung branches of the tree, split and uprooted by the storm.

Chapter XI

God Spared Us!

THERE was some consternation in the village when night fell and Tegakouita had not returned to the cabin. The hilltop looked washed and clean after the deluge, and the Indians smiled again and said that the Great White Spirit was friends with them once more. Loud had the sorcerer prayed and wildly had the rain dances been performed. Arrows had been shot into the sky to appease the rain god, and the spirits of lightning and thunder must have held their ears against the din of drum and calabash, and the chanting

of voices fear-filled and begging. There were deep gullies gouged out of the earth and running rivulets down the hill on all sides. Trees lay in splinters here and there. Pleading and lamentation arose for the gods to spare their crops. Another winter without corn and potatoes and pumpkins was too agonizing to think of, so they howled louder and threw firebrands into the sky and begged the lightning to stop, which it presently had done. And now they thought of the little squaw who ought to have supper ready in her uncle chief's house. But where was she? No one had noticed her when they ran from the fields, for from the onset they knew it was no ordinary storm. They might pester her beyond endurance and bedevil her to wed, but they needed her. Her uncle needed her skilled hands to make his wampum for barter, and the aunts needed her at the fireside, skin-curing rack, and at the water troughs. They had grown fat and lazy and did not fancy climbing the hills with water buckets. And though none mentioned it, they all wanted her, for she was gentle and kind among a people who knew nothing of those traits of character.

Burning Eyes approached the magician and signed to him to seek the whereabouts of his niece. It was toward the dawn, and she was still absent. Perhaps struck by the evil spirit of the storm.

The shaman knew he did not need to rattle his calabash or don his outlandish garb to contact whatever spirits guided him, but he knew, too, the psychology of the mind of his people. He rattled and donned his bearskin, and then sat motionless in the middle of his medicine lodge and hypnotized himself. He sat very long and his face grew very strained and tired, as though he were climbing a tortuous way. The people crowded round his cabin but did not dare to enter. Their sorcerer was in rapport!

Presently he rose, tall and dignified, and drew a long sigh as though throwing off a burden.

"She who advances hesitatingly sleeps at the foot of the hills." He did not say what hill, for he did not know. His medium played tricks on him sometimes, and he knew it, but to keep his prestige among the people, he must always pretend, whether he would or no. "She rests beneath a tree. She is not dead."

There was deep silence for a moment after the pronouncement. Then someone laughed and their fear was over. No need to hunt for the girl. She would come home. And would she catch it if she did not have the morning meal ready! Why need they have bothered to employ the shaman! It meant another portion of their goods for him. Another black mark for Tegakouita.

From among them all, there was one who disappeared from the hilltop. Eaglefeather knew it would go hard with the young squaw who was, according to custom, practically his wife. For had he not sat beside her at her cabin fire? He secured his belt and quiver to waist and thigh, and took his strong tough bow from his lodge pole and went silently outside into the darkness, that is so deep just before morning streaks the sky with red paint. How would he find her? At the foot of the hills. Hills? Hills were all around him, little and big. But Eaglefeather thought he knew. He had constituted himself secretly a sort of bodyguard for his small star, though he now looked up to her as beyond reach. He had seen her as she had often wended her way toward her secret trail and stood guard lest someone else also discover it. Sure-footed, he leaped from hummock to knoll and entered a dark dense coose. Down and down. Then down and around again, now feeling his way cautiously. . . . There would be fissures and gullies here, too, after the departure of the raging gods of the storm. When he came near to the trail, he began to call softly for fear his voice might echo among the hills and give him away to the people of the longhouses. There was no answer, and it began to lighten in the east, so that it was dim and sweet under the tall trees. He was close to the bottom of a great hill, thickly wooded, when a large form loomed before him. What was that? A stag out of its element bending to drink from — from what? There was no spring or brook here. Then he saw the unrooted tree. He crept slowly forward aiming his arrow. This would be a kill, indeed, so out of season and place as to distract from Tegakouita's absence if she did not get home shortly before or after he did.

(To Be Continued)

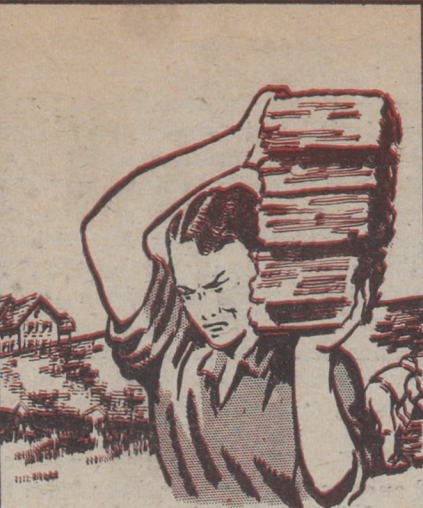
All Correspondence Should
Be Sent To
The Indian Missionary
Record,
Box 5, St. Boniface, Man.

Valiant Lives

AMBASSADOR TO THE REDMEN

BY Griffiths

FATHER PETER DE SMET PACIFIED THE HOSTILE TRIBES DURING THE INDIAN UPRISINGS IN THE WEST. THE NATION'S OUTSTANDING INDIAN AUTHORITY, HE TRAVELED WITH THE EXPEDITION SENT WEST IN 1858 UNDER GENERAL HARNEY. THIS WAS AT THE REQUEST OF THE PRESIDENT OF THE UNITED STATES..



..ARRIVING HERE FROM BELGIUM IN 1821 AT THE AGE OF 20, PETER DE SMET JOINED THE SOCIETY OF JESUS AND IN 1828 AIDED WITH HIS OWN HANDS IN QUARRYING STONES FOR THE FOUNDATION OF ST. LOUIS UNIVERSITY.

4010

..IN ADDITION TO ESTABLISHING MISSIONS AMONG THE INDIANS, FATHER DE SMET TRAVELED 25,000 MILES IN EUROPE RAISING MONEY TO AID THE REDMEN. HIS FAME WAS WORLD-WIDE. IN 1871 HIS NATIVE LAND OF BELGIUM BESTOWED THE ORDER OF LEOPOLD ON THE AGED MISSIONARY. HE DIED AT ST. LOUIS, MAY 23, 1873, AT 72.



'CHUTES TO THE RESCUE

MISSIONARIES MAR-
OONED IN THE ARCTIC
FOR THREE YEARS.

1944 AT REPULSE BAY, NORTHERN CANADA.



GOOD NEWS AT LAST, FATHER. THE MISSION BOAT IS DUE HERE SOON WITH SUPPLIES.

BUT THE BOAT FLOUNDERED, THE ANNUAL STORE OF SUPPLIES FOR NORTHERN MISSIONS WAS LOST.



WE'VE HIT AN ICEBERG!

IN 1945, ICE BLOCKED EFFORTS TO SEND SUPPLIES BY OTHER BOATS.



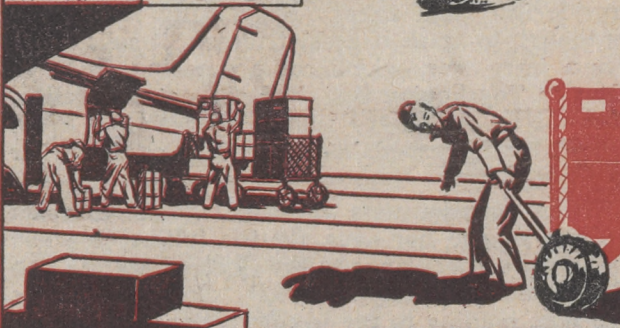
BACK IN OTTAWA, THE MISSION SUPERIOR, SOUGHT A WAY TO HELP HIS MAROONED PRIESTS.



A PLANE COULD PARACHUTE SUPPLIES TO THEM IF YOU'D BE WILLING TO HELP US.

WE'LL BE GLAD TO, FATHER.

THE ROYAL CANADIAN AIR FORCE AGREED TO HELP. A TON OF SUPPLIES WAS LOADED AT CHURCHILL, MANITOBA.



ARE THOSE PARACHUTES READY?



ALL SET. IT'S A NEW TYPE OF 'CHUTE HARNESS, BUT THEY'RE READY.

INSTRUCTIONS WERE RADIOED THE MAROONED MISSIONARIES TO PREPARE FOR THE PARACHUTES.



GOOD NEWS, THIS TIME, FATHER. A TRANSPORT PLANE IS ON ITS WAY WITH SUPPLIES.

LANDING MARKS WERE MADE AT THE MISSION WITH FURS AND SMALL SMOKE FIRE.



THERE WE ARE, PIERRE. THEY SHOULD BE ABLE TO FIND US.

EACH PARACHUTE DROPPED "HIT THE TARGET." THE 4,000 MILE FLIGHT WAS A SUCCESS.



THAT'S A GRAND SIGHT, PIERRE. WOULDN'T YOU LIKE TO FLY? I KNOW I WOULD. IT WOULD HELP A LOT UP HERE.

SUE JOHNSON

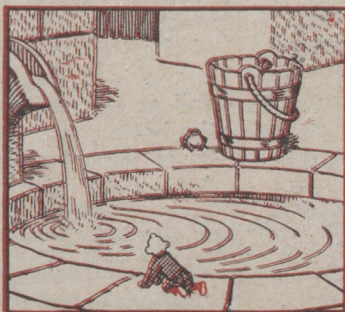
RUPERT and MARGOT

*(Canada Wide Features Service)



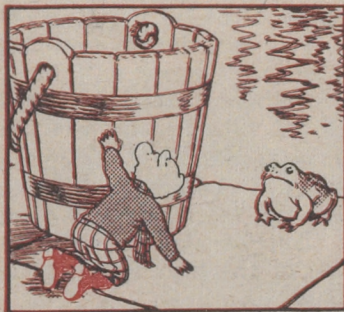
What has made Rupert so excited is that the little stream is flowing in a tunnel right through the castle walls. As he bends down and peers upward he can see daylight at the other end. "Of course," he chuckles. "I don't need to find the castle door; I can get in this way. There's just room for me. And this is why the lizard told me to wear Wellingtons!" Next moment he has entered the tunnel and is wading carefully up the sloping bed of the stream and wondering what he will find.

ALL RIGHTS RESERVED.



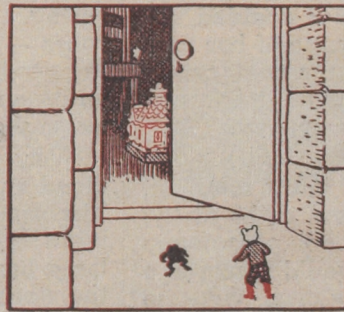
Reaching the top end of the tunnel, Rupert peeps out and gazes round cautiously. He finds that the water is flowing out of a round pond set in a great stone courtyard. With some struggling he gets out of the bed of the stream and listens. Everything is very silent. There is no sign of the giant, but neither is there any sign of the doll's house or of Margot. Very gingerly he creeps towards the other side of the pond, where it is being filled. "This is queer," he whispers.

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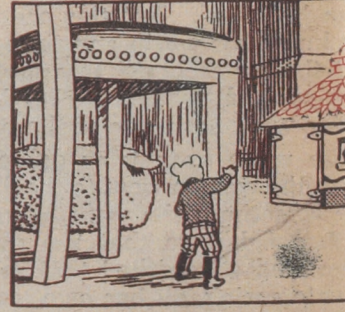
Creeping on round the pond, Rupert reaches an enormous bucket and finds he is being stared at by a very big frog. "Who on earth are you, and how did you get here?" says the animal. "Oh, please," says Rupert. "I'm looking for my friend Margot. She's a little girl. Have you seen her? She hid in the cupboard of a large doll's house and the giant walked off with her." The frog blinks solemnly. "That's a strange tale," he says. "There is a doll's house here, but I've seen no little girl."

ALL RIGHTS RESERVED.
(To be continued)



Rupert begs the frog to tell him where the doll's house is, and the creature blinks at him again. "You're lucky to be able to see the doll's house at all," he says. "The giant made it as a surprise for his little girl, and he has left it quite near here because she never comes to this part of the castle. He may come and take it away at any minute to give it to her, so we'd better hurry." He lollaps away and leads Rupert to a huge doorway, and there before him is the doll's house.

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When he has led Rupert to the doorway the frog hops away again, while the little bear pauses and listens rather fearfully. There seems to be no sound, so he peeps into the room. Then he goes inside and looks carefully at the doll's house from behind the leg of one of the giant's chairs. "I'm in luck," he breathes. "There seems to be no one about. Let's hope Margot is safe in there." He dares not call out to her lest he is overheard, so he creeps forward on tip-toe.

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